

Christian Secretary.

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"WHAT THOU SEEST, WRITE—AND SEND UNTO THE—CHURCHES."

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For the Christian Secretary.

WHAT WAS THE "STAR IN THE EAST," SEEN BY THE "WISE MEN," MATT. 2: 2?

The word translated "wise men," in the Greek is *magoi*, derived from the Persian *mogh*, a wise man, a philosopher, a priest, a magician. Among their studies were astronomy and astrology, which could scarcely fail of being favorites in the genial climate of the East. By these they were taught that the immortal lights on high each presided over some human destiny, and that coming greatness was heralded in uncommon splendor of the star. Such notions, being not as yet exposed to the proud science of modern times, had passed from sages to the common people and were generally adopted.

Matthew lived at Capernaum in Galilee of the Gentiles. His neighbors mostly came from adjoining countries; a part only were Jews. It is natural that his account should harmonize with the popular belief as influenced by astrology. Indeed, as regards scientific points, the Scriptures seem always to have been adapted to the opinions which prevailed in each writer's age.

Under these circumstances, there is little reason for regarding the "star in the east" as a miraculous appearance. The object to be accomplished by it as a miracle appears unnecessary.—

It is well known that surrounding nations extensively had learned from the Jews, that Messiah was soon to come. The time and place of his birth were more or less clearly taught by Daniel, Micah, and other prophets. The guidance of the wise men could thus be effected without a Divine interposition. Again the object was too insignificant for the star to be miraculous. When Christ had fasted forty days in the wilderness, he was tempted to turn the stones around into bread.—

Yet the temporary appearing of hunger was not deemed a sufficient reason for changing the order of nature. So too, Paul, who had the apostolic gift of healing, left Trophimus sick at Mileutus.—In comparing these instances with those where miracles were actually wrought, a difference will be perceived, which makes it improbable that the star was miraculously sent. It attested no previous doctrine; it guided the wise men but partially, and there is little evidence that they considered it a miracle.

The star then belonged to the usual course of nature; and as in the Greek, it may therefore mean a meteor, a star, or a comet. The impression conveyed by Matthew, that it was something extraordinary and moved rapidly, favors the last meaning. A meteor is too transient to answer the description. The true explanation doubtless is, that the wise men were constant observers of the heavens, and discovered a comet, at the time when the Messiah was expected. Their previous astrological opinions, being perhaps combined with the report of Balaam's prophecy,—"there shall come a star out of Jacob, and a scepter shall rise out of Israel,"—led them to connect the celestial appearance with the Messiah's birth. At Jerusalem they inquired, "Where is he that is born king of the Jews?" The council assembled at Herod's command, determined that his birth-place was Bethlehem; and Herod sent the wise men thither. When, after passing his scrutiny, they set out for that place, it might have been near nightfall, for Bethlehem was but six miles distant. As the shades of evening drew on, the comet would appear with increased brightness, and they might easily imagine it went before them till it came and stood over where the young child was. Such an idea would very naturally occur to them, and in a loose sense might be true.

The birth of Christ, it is generally supposed, took place about four years before the Christian Era. And much weight would be added to the preceding view, if one of the periodical comets could be shown to have appeared near that time. Now two comets which were visible in 1832 very nearly fulfill this condition. One of them, Encke's, has a variable period, averaging about three and one-third years; the other, Biela's, has a period of six and three-fourths years. On computing backward with these periods, it is found that Encke's comet appeared eight months after the year of Christ's birth; and Biela's, exactly at the received time of his birth. Still, as the periods here used are subject to small changes, it is not absolutely certain, that either comet was truly the "star in the east;" yet the close coincidence renders it more than possible. But if neither of these, it might have been one of those irregular comets, which projecting themselves along the heavens, gradually fade from the sight, never to return.

N. Storrington.

THE WATCHMAN OF THE WORLD.

On a lofty watch-tower stands the Watchman of the world. With an eye of sleepless vigilance he looks over all the earth, surveying at a glance every movement, every action, every event. On that high tower of observation he has stood for six thousand years. He hath slumbered not, neither is he weary. That sleepless eye sees with equal distinctness in the daylight and in the darkness. He notices alike the falling of a sparrow and the crash of an empire. Among all the mighty and manifold interests of this world, small or great, he overlooks or forgets not one. Among all of earth's millions which appear or disappear from life's busy stage, not one escapes his notice. He fails not to mark the character, and the conduct, and record the actions, and count the foot-steps of every individual from the first dawn of being till he crosses life's last boundary.

This world needs such a watchman. Its complicated affairs would soon rush into inextricable confusion, if it had not a vigilant and sleepless guardian. He has charged himself with the care of this great world. For six thousand years he has watched its progress, and all its vast course of events has passed in succession under his eye. He looks out from his watch-tower on the rise and fall of empires, and on kingdoms as they wax and wane; and, though often attended with violence and disorder, and with the conflicts of embattled hosts, yet he looks calmly on, and will bring order out of confusion, and will not remove his eye, nor relax his vigilance and care till the great drama of this world's history is wound up, and all its complicated affairs adjusted by rules of infinite wisdom.

This is rich consolation to the friends of God, and ought to be a solemn admonition to those who forget his all-pervading presence. The interests of this world, as the place of brief sojourn to immortal minds, are vast and momentous.—There are enemies of these minds all around, both visible and invisible. Against their wiles and machinations none but an all-seeing watchman could guard. Who but he could take entire cognizance of those vast hordes of invisible demons that roam over the earth, seeking whom they may devour? Who else could thrust forth an invisible arm, and break the snare, and scatter the nets of ruin that are spread for the feet of youth, and ripe years, and hoary age? Who else could dissolve the charms of the tempter, and deliver captive souls from the chains of their captor? Who else could throw an arm of protection around the friends of God, and render them safe in times of danger, amid storms and tempests, and furnish them a hiding-place from their fury? To the sleepless

are afflicted might be killed in the bud. Here and there something radically wrong, and demanding serious attention, involves a church in agitation; but the vast majority of cases are in the subject in dispute between two brothers mentioned in the article below, copied from the Ohio Observer, which we would commend to the consideration of all those who get into foolish differences about small matters, and drag fifty or a hundred brethren and sisters in with them.

"Now we are on the subject of quarrels, John, let me relate a little incident that happened between myself and brother, when we were boys.—Our father having occasion to leave home a few weeks, directed us to clear off all the brushwood and rubbish, from a certain meadow bottom that lay on the river's brink, to prepare it for plowing. We proceeded very harmoniously in the work for two or three days, when we unluckily fell into a dispute about the disposal of our brush-heaps, and a quiet quarrel we had of it.

"What was the matter in dispute, William?"

"Why, I was for burning the heaps outright; and my brother was for carting home the major part of them, as they would serve a good turn in boiling the tea-kettle during the hot summer days, and besides, some pea-bushes and bean-poles might be got out of them. But I maintained that the burning them on the spot would be highly manifest to the soil, and in support of my position, I quoted a line from Virgil, (we had both been studying latin during the winter)

"Sepia etiam steriles incendere profut agros"....

"Moreover of it is useful found,

To burn with fire the barren ground."

"But my brother upbraided me with stupidity in comparing the rich bottom we were clearing to Virgil's barren fields. Barren fields might need burning, but what folly to burn a bottom already unrivaled for its fertility! Besides, he quoted the very next line of the poet

"Atque levem stipulum crepitantibus ure flammis."

"And to the stubble light and dry
The flame loud-crackling to apply."

In proof that it was only empty stubble, he would have us burn; and he could not believe that so economical a farmer as Virgil would have wasted bean-poles or pea-brushes.

This introduced a new discussion respecting the true intent and scope of the poet in this passage, the nature and use of fire in husbandry, the best kind of timber for bean-poles, pea-brushes, and kindling wood, &c., by which the quarrel was rendered more complicated. As we were thus occupied, to the neglect of our father's orders, there came one night a very heavy frost, and carried off all the brushwood in a mass.

"That was lucky, William, then you had peace,"

No indeed John, you are very green to say that.

Why, how could you quarrel when the subject matter in dispute had gone down stream?

Easily enough; we quarreled about our former quarrel. We discovered all at once, that the brushwood itself was of little consequence, but the principles involved in the dispute were of the highest importance. Besides, each claimed that there had been a great many hard words uttered and much bad spirit exhibited on the opposite side, for which a humble confession was demanded; and as we were neither willing to yield the argument, or to make the acknowledgments demanded, the quarrel was, of course perpetuated."

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care of this great Watchman may Christian parents commit their children amid all the dangers that lurk in their path. When he keeps them, no enemy can cross their path to do them injury.

In like manner may the most important interests in church or state, of individuals or communities, be entrusted to his almighty guardianship. Especially in the present aspect of things in the world, when the enemy is threatening to come like a flood, with the combined hosts of Romanists, Jesuits and infidelity, to pillage and devour the heritage of God. Enemies of very diverse character often combine, and are agreed in their opposition to the simplicity and transforming power of the gospel of Christ. But all the interests of true religion are safe under the eye and in the hands of the great Watchman. The enemies of the gospel may plot against its progress, but he that sitteth in the heavens shall laugh; the Lord shall have them in derision. He may suffer the enemies of civil and religious liberty to succeed for a time, that his own arm may be more manifest and signal in their overthrow. He may suffer it to try the faith and patience of his real friends, and to divide the chaff from the wheat. Each one should be at the post of duty girded for the conflict, and having done all, stand fast and watch the developments of an opening providence. The eye of the world's Watchman looks out on all the movements of the present day, and he will bring his own designs to pass, and all his counsels shall stand. Blessed are they who shall be found at the post of duty, and faithful in the performance of the part assigned them in the great scheme of Providence and redemption.—N. Y. Ecan.

CHRIST THE GATHERER OF HIS PEOPLE.

Unto him shall the gathering of the people be.—Gen. 49:10.

Christ, as the Shiloh, or "the sent," has a specific work assigned him, in this interesting and ancient prophecy. He is to collect the people to himself. Sin separated man from God, and men from each other. It is the very nature of sin, to divide and scatter. Christ came to redeem men, from all its consequences. Hence his work includes the gathering of wandering lost souls to God, and their union through himself, as the Mediator, to the Father. Men, like sheep, had left the divine pastures; Christ came as the good Shepherd, to seek them on the black mountains, and to bring them to the fold of his church. Men had revolted from God, and in rebellious hostility had united with the Prince of darkness. Christ as the Captain of salvation, came to collect them to himself, that he might conduct them in one spiritual army to eternal glory. Men had lost their way, and were perishing in darkness and unbelief, and were going down to the bottomless pit; Christ came to shed light around them.—

He is the "light of the world;" and he also came to bring them from darkness to light, and to guide their feet in the way of peace. In this gathering, he first came to his own people, but afterwards, his gospel was sent into all the world.—As the Shiloh, souls are gathered to him in the day of conversion. He receives their souls to himself, when they die. And in the day of his millennial glory, he will gather all his ancient people together, with the whole company of his saints, and he will reign gloriously in the midst of them, in Jerusalem. And finally, he will gather all the redeemed family to himself, in the realms of glory, and wipe away all their tears, and be their God for ever and ever. Reader, ask thyself;—has Christ brought thy soul into a state of saving union with him? If he has, rejoice; if not,

"Fly sinner, fly into those arms.

Of everlasting love."

From the Christian Watchman.

REV. DR. SHARP.

This venerable and highly esteemed clergyman, it is well known, has been absent on a visit of four months to the home of his childhood. After a sojourn of more than forty years in this country, he has just paid his first visit to his native land. His safe arrival in this city, on the 30th ult., was an occasion of rejoicing to his family, his people, and his numerous circle of friends.—

He returns in fine health and spirits, and resumes his pastoral labors with a most cordial welcome from his church and congregation. On Sabbath last he delivered to a crowded house two discourses, from Genesis xviii : 15—"And, behold, I am with thee, and will keep thee in all places whithersoever thou goest, and will bring thee again into this land; for I will not leave thee until I have done that which I have spoken to thee." He remarked that a few days before his embarkation for England, among other tokens of regard, he received one which rendered this text doubly dear to him, for it was inscribed at length this promise upon him.

He reads it over again into this land; for I will not leave thee until I have done that which I have spoken to thee." He remarked that a few days before his embarkation for England, among other tokens of regard, he received one which rendered this text doubly dear to him, for it was inscribed at length this promise upon him.

He offers it to him, as a token of his affection, and will bring him again into this land; for I will not leave thee until I have done that which I have spoken to thee." He remarks that a few days before his embarkation for England, among other tokens of regard, he received one which rendered this text doubly dear to him, for it was inscribed at length this promise upon him.

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"Rotation in the Pastoral Office."

Our correspondent "L.M.N." closes his series of articles on "Rotation in the Pastoral Office," in this week's paper.—Of course our readers will understand that we do not endorse all that he says. It will be seen that he has advanced sentiments on this question, though not new, yet at variance with the established usages of the Baptist denomination. Perhaps some of our correspondents may wish to reply to his arguments, if so, the columns of the paper are open to anything written in kindness and candor.

Rotation in the Pastoral Office—Its Evils, Cause and Cure.—Concluded.

III. Having in my previous communication, considered very briefly the evils attending pastoral changes, and the causes of those changes, the more important question remains—is there a remedy? if so, what is it? As the causes of changes are in the main to be found at the pastor's door, so the remedy corresponding to those causes must be applied by him.

1. Let us cultivate a spirit of devotion, and love for our Master's work. Let the honors and emoluments of office no longer weigh with us in determining our field of labor. If we love our Master's work we shall do it; and doing it we shall receive that pecuniary support which He may please to afford us; and therewith we ought to be content. But we are destined to a lamentable degree, of that love which constrained the apostles and early Christians to go forth preaching the word. It cannot be believed that we love to work, while the highways and hedges remain uncultivated, and yet many of the professed ministers of Christ are doing nothing. If we love hard work we have enough of it close at hand; we never need travel to find it; if we love the honors and emoluments of office, we may go after them; but we shall probably fare no better than if we were content to do our Master's work and receive his wages.

Our young men, especially, must study humility. It is painfully amusing to see the almighty with whom some of them begin their work. With one wave of the hand the aged and experienced servants of Christ, who have not received a liberal education are set aside; then the time-honored customs of the church are disposed of; and thus wisdom has full scope. Facts warrant the use of the above language. A young brother was lately called from one of our Theological Institutions by a church in —, with the design that he should supersede an experienced minister, a man of small parts, but of great grace, under whose ministrations the church had prospered, and by whose hands not less than forty recent converts had, in the space of two years been buried with Christ in baptism. On arriving, the old man was still on the ground, engaged in his Master's business, in the prayer meeting, or wherever he might be permitted to work; seeming not at all aware that he was in the way. The advice given by a fellow-student, then recently settled in a neighboring church, in respect to this man whom God had honored with abundant success, was, "BABY him and he will give you no trouble." The author of this advice, in accordance with the expressed wishes of his people, has gone abroad, seeking that consideration which he could not secure at home. If he ever succeeds I will communicate the intelligence. Far be it from me to deprecate the value of sound learning; I would only suggest that there are some things which cannot be acquired in the halls of science. Our young men are practically ignorant of the practical duties of the pastoral office, on leaving the Theological Seminary, as they were seven years before, when entering college; and this is no fault of theirs. The tuition to learn practical duties is in active life, under the tuition of those experienced in such things. Let, then, the young learn humility; let the aged practice condescension; and thus let the strength of the young, the theoretical knowledge of the liberally educated, and the practical wisdom of the experienced, all harmoniously combine in building up the church on a stable foundation.—

The members of the churches also must learn humility; "Obed them that have the rule over you, and submit yourselves" (Heb. 13: 17,) is the exhortation of the apostle.—An unpopular doctrine, truly; and by some supposed to be at variance with those principles of liberty which we so fondly cherish. It may perhaps benefit such to consider that there was a God before the Constitution was framed, and even before the declaration of Independence was made; and that His law claims precedence of those justly honored instruments. The church is not the daughter, but the mother of American Liberty. My brethren, you must "know them that labor among you and over you in the Lord, and admonish you; and esteem them very highly in love for their works' sake" (1. Thes. 5: 12, 13.) More devotion, then, and more of that love and humility, which makes its possessor esteem another better than himself, would prove a remedy adequate to counteract the causes of many a change in the pastoral office. Possessed of these graces, pastors will not leave their charge for a more honorable or more lucrative station abroad. Neither would churches dismiss their pastors because of their plain dealing, nor because their own neglect of duty has brought leanness of soul upon them.

2. Some of the causes of pastoral changes can not be counteracted by grace, however bountifully enjoyed, because grace was never designed to counteract them. If a pastor's intellectual and physical constitution is not adequate to the crushing labors of the pastoral charge, grace will not restore his health; he must have relaxation; and in future must labor less. His people, perhaps, would be satisfied that he labors less, according to his strength, but satisfaction is not edification; he must have assistance in his work.

God has also constituted men with different capacities and wants. One man will be edified by one kind of preaching and not by another. His neighbor is differently constituted, and desires that his equally pious brother rejects as useless to himself. One kind of preaching is adapted to edify the church; another to fatten conviction in the minds of the impenitent. A variety of preaching is demanded, such as no one man can give; and besides, the other labors of the pastoral office are so various that no one man can be adapted to them all; and this every pastor knows. There is, then, a diversity of wants in the church—in every church—and in order that the church prosper these wants must be met. A church might live without such a supply; and so could men live, though all were obliged to eat one and the same kind of food; but they could not thrive. There is not only in the church a diversity of wants, but others are diversities of gifts but the same spirit—that there should be no schisms in the body, but that the members should have the same care one of another." (1. Cor. 12: 4, 25.) He that would deny a church the privilege of enjoying a variety of gifts, wars against the established order of Christ's kingdom.

In order to enjoy this variety of gifts which the Spirit has

placed in the church, we must have succession or association in the pastoral office. The former, our Methodists have enjoyed systematically; we have had it without any system, one man following hard upon another, each undoing much that his predecessor had done, and leaving undone whatever he has not the ability or inclination to perform. This has been our lot, until desolation has well nigh spread over the fair heritage of Zion. The only alternative is association in the pastoral office; a church having not one pastor only, but several; not one place of meeting, but as many as will accommodate the whole church; perhaps two or three places of stated worship, and as many more where meetings may be occasionally held, as circumstances may demand. I propose this plan as a remedy for theills under which the church at present groans; and I invite a candid examination of its PRACTICAL OPERATION, and its CONFORMITY WITH THE TEACHINGS OF THE NEW TESTAMENT:

A church thus organized would be really independent; having no need to call upon sister churches for assistance in administering instruction or discipline, since it has within itself a PRESBYTERY fully adequate to all its wants. It could receive, instruct and discipline its members; elect, and with the laying on of the hands of the presbytery ordain its officers; appointing them to labor in the church, or sending them abroad as evangelists or missionaries of the church. They would be much more careful in ordaining men than councils ordinarily are; for the newly ordained brother becomes a member of the presbytery—an associate pastor with those who have set him apart. When a council is convened for ordaining, they are not very scrupulous about proceeding; when, however, they are about to take the vote, inquire of any one of them whether he is willing to receive the candidate as an associate with himself in his own church, and the united response would be, 'no! I would not receive him without further acquaintance.' Yet they are perfectly willing to ordain him to the gospel ministry, and let him work where he can find a place out of their way.

Such a presbytery could exercise wholesome discipline over its members; this a council can never do, for it is not called to settle difficulties respecting a pastor, until those difficulties have become incurable. Nothing remains for them to do but to declare that the pastor has done nothing to forfeit his Christian and ministerial standing (which probably is true,) and recommend him to go elsewhere, though, in consequence of his indiscretions, no one of them would be willing to receive him as an associate in pastoral labor.

With such an organization the pastoral office would never become vacant. A church would not become destitute, though it might need more laborers; and ministers would not be subject to the degradation of going about seeking employ, that is, a living. Let, then, those whom the Holy Ghost has qualified for the pastoral office, labor, not in rotation and in discord, but together and in harmony, mutually assisting one another. And let every church—or let two or three small and feeble churches combine their efforts to secure permanently that variety of gifts which they need. This may be contrary to Baptist usage, but there is a principle of Baptist faith that comes to our aid in this emergency: *The bible is superior to the opinions and usages of men*: to that let us appeal.

Had the NEW TESTAMENT CHURCHES INDIVIDUAL OR ASSOCIATED LABORERS IN THE PASTORAL OFFICE?

Our Saviour sent out his twelve apostles *two and two*; (Mark 6: 7;) likewise the seventy. (Luke 10: 1.) Philip went down to Samaria alone, but was immediately followed by Peter and John. (Acts 8.) Paul and Barnabas went in company to preach to the Gentiles. (Acts 13.) And afterwards, when Barnabas would not go with him, Paul chose Silas and departed, being recommended by the brethren unto the grace of God." (Acts 15: 40.) These passages will have some weight, though they have not a direct bearing on the question, which is not how labor was performed in the apostolic and evangelical office, but how it was performed in the pastoral office in a church? To the Bible, then, let us once more appeal.

"There were in the church that was at Antioch certain prophets and teachers;" five are mentioned by name. Of these the Holy Ghost said, "separate me Barnabas and Saul for the work whereto I have called them." (Acts 13.) In accomplishing that work, they ordained their ELDERs in every church. (Acts 14: 23.)

Nineteen years after the ascension of our Lord there was but one church in Jerusalem; and in that church were "apostles and ELDERS and brethren." (Not one elder, but many.) (Acts 15: 2, 4, 23.) "From Miletus Paul sent to Ephesus and called the ELDERS of the church." (Acts 20: 17.) These afterwards calls overseers or bishops. (v. 28.) In Philippians (1: 1) he addresses himself to all the saints with the mitors and deacons." He also left Titus in Crete, to set in order the things that were wanting and ordained ELDERS in every city. (Titus 1: 5.)

These passages prove incontestably that the churches organized by the apostles or under their direction had more than one elder, pastor and teacher or bishop. And where in the New Testament can a single instance of a different mode of organization be found? Let him who can find it communicate the discovery for the benefit of others.

To this plan of church organization, supported though by the usage of the New Testament, I am aware that many seemingly weighty objections may be raised; objects which might be easily anticipated and removed. But time and space fail me. This series of essays, though very incomplete, must be brought to a close. If I have presented truth, let it have its proper influence; if not, then give us the truth, and point out a remedy for the woes of bleeding Zion. If the views I have taken be true, it has peculiar claims upon the attention of ministers of the gospel; for how brethren, can you dare, single handed and alone, without a warrant from the Bible, assume the responsibilities of the entire pastoral care of a church? Or how receive the honors and rewards of that office without bearing its responsibilities and performing its duties? Think of these things.

L.M.N.

* We have here an instance of the setting apart of Evangelists to their work, and an account of that work. Barnabas and Saul were teachers in the church at Antioch; they were experienced men—probably the ablest men among all the teachers of the church; (Will the directors of our Missionary Societies take notice of this?) and they were set apart, not because they were out of employ, but because the Holy Ghost had called them to that work. And they went, not from one able church to another, as most of us do who call ourselves Evangelists, when out of the pastoral office; but they labored where Christ was not named, and organized churches, and then made their report to the church at Antioch. Afterwards they went and visited those same feeble churches confirming them.

The Rev. Dr. Spring, pastor of the Brick Presbyterian Church, N. Y. preached his thirty-fifth anniversary sermon to the people of his charge, last Sabbath week. It will be twenty-eight years next March, since Dr. Hawes was ordained pastor of the Center Church, in this city. The Center Church never dismissed a pastor since its organization, more than two hundred years ago.

Anniversary at Suffield.

The annual exercises connected with the Literary Institution at Suffield occurred on Tuesday and Wednesday, August 5th and 6th. The Rev. W. G. Howard, of Middletown, delivered the oration before the Callopean Society on Tuesday evening. The speaker selected for his subject "ELOQUENCE," and in showing, as he most satisfactorily did, "What constitute the Orator," he pronounced a finished oration, which was listened to by a densely crowded audience, with the most profound attention. It was well written, and well calculated to benefit those for whom it was more particularly intended. We heard but one opinion expressed with regard to it—all were highly gratified.

Mr. J. Augustus Shea, of New York, delivered the Poem. He announced as the theme of his discourse "The MISSION OF LETTERS," but we could not understand enough of it to decide upon its merits.

On Wednesday the annual exhibition of the students in declamation took place. The following is the

ORDER OF EXERCISES.

MUSIC BY THE SPRINGFIELD BRASS BAND.

PRAYER.

"Oratio Salutatoria," Luther Frink Humiston, West Springfield, Ms.

"Covetousness," George Gunn, Suffield.

"Importance of High Aims," George Watrous, Chester.

MUSIC.

"Military Glory not the true basis of National Prosperity," Guy Ray Pelton, Great Barrington, Ms.

"The Captives in Babylon,"—A Poem, Samuel Wells Gladwin, Essex.

MUSIC.

"Results of Inventive Genius," Charles Edwin Noble, Southwick, Ms.

"Drink deep, or taste not the Pierian Spring," Charles Cottrell Denison, Mystic.

MUSIC.

"Perversion of Genius," Henry Harrison Hosmer, Southwick, Ms.

"Pseudo Reformers of the Present Age," Emmons Paley Bond, Tolland.

MUSIC.

"Belshazzar's Feast,"—A Poem, Apollo Phelps Viets, East Granby.

MUSIC.—OLD HUNDRED.

BENEDICTION.

It would appear invidious in us to express a partiality for any of the speakers, when all acquitted themselves with so much credit: we have witnessed College Junior Exhibitions that would suffer by comparison with this. The young men were easy and graceful in their manners, pleasing in their delivery, and some of the compositions evinced talents of a high order. The pieces were all chaste and well written and reflected credit upon their authors.

The Literary Institution at Suffield, is rapidly increasing in popularity, and has already become the favorite Institution of the denomination, not only in this, but also in other States. A new building designed as a seminary for young ladies has lately been commenced and will be completed in a few months. When this is done the buildings will present a fine appearance and add much to the beauty of the pleasant town in which they are located.

Suffield possesses many advantages for a High School. Its healthy location and fine country air, the low price of board and the facility of access—a rail road from New Haven to Springfield running within three or four miles of the center of the village—all conspire to render it one of the best locations in New England for the purposes of education; and the best teachers that could be found are employed in this Institution, thus forming an additional argument in favor of Suffield.

The numerous visitors, who, we learn are increasing from year to year, were generously accommodated and entertained during their stay with all the luxuries of the season by the open-hearted citizens of Suffield.

Sunday School Libraries.

That Sunday School Libraries should be selected with special reference to the benefit of the children into whose hands the books may chance to fall, will be readily admitted by those who have the management of Sunday Schools;

but if the libraries were to be thoroughly examined, it would be found in too many instances we fear that sufficient attention had not been bestowed upon their selection.—Books are multiplied at the present day almost ad infinitum,

and they embrace almost every subject which the genius of man has been able to conceive.

Thousands of the publications of the day claim to be strictly moral, which upon examination will be found of a directly opposite tendency.

Such books may be found upon the shelves of almost every bookseller, and it is feared that too many of them are ignorantly recommended.

The writer of the above will be recognized by many of our readers the British soldier who was converted from Romanism and sin through the instrumentality of Dr. Judd.

After obtaining his discharge from the Army, he came to this country, pursued a short course of study at Hamilton, and then entered the ministry. He has been useful in the State of New York, and we trust he will be so in Wisconsin.

B. M. Hill, Cor. Sec.

Deaths and Murders by Intemperance.

"After all, these publications seem to have but little effect. Men still continue to put the cup to their neighbors lips, and the unfortunate victim of appetite still continues to swallow the poisoned draught and drops into the open grave of the drunkard."

The above remark appears in the New Haven Fountain, in an article, in which some half dozen deaths and murders by intemperance are related, with the names of the miserable victims as far as they could be obtained, together with the disgusting particulars of their untimely death.

If no good results from this course, why does the editor of the Fountain continue from week to week to publish such stories? In the same paper from which we copy the above paragraph, is a long and sickening account of the late murderer in Avon, accompanied with a miserable looking wood cut, which weekly graces the columns of the Fountain, representing a walking skeleton.

Has it never occurred to the editor that these persons may have brothers, sisters, mothers, children, or relatives who may be as respectable and as temperate as himself? And does he suppose that these friends have no feelings? In the case at Avon, a son fourteen years of age is left to mourn the death of a murdered mother, and to have his mind continually harassed by the thought that his father must expire his crime on the gallows. Spare his feelings then, as much as possible, and endeavor, by kind and charitable treatment to give him a place and standing in society.

Let him feel that he has friends who are willing to assist, and extend to him the hand of fellowship, instead of bruising his father's failing hand, and above all let the editor of the Fountain, after acknowledging that the publication of these statements do no good, learn wisdom, and in future fill his paper with something that will do good in the glorious cause of temperance.

Agent in Suffield.

Mr. David Hale, Jr., firm of Loomis & Hale, is appointed agent in Suffield, and as such is authorized to transact any business connected with the Christian Secretary. Persons in Suffield wishing to subscribe, can do so by leaving their name with Mr. Hale; and all persons in arrears are requested to make payment to him, and receive his receipt for the same.

The Rev. Arthur Granger, formerly pastor of the Congregational Church, in Meriden, and subsequently of the 2d Congregational Church, Middletown, died in Providence, on the 2d inst.

Home Mission Society.

KENTUCKY.

From a Correspondence, dated June 2d, 1845.

The census of 1840, shows that the entire population

within the boundaries of our Association, or that part of Kentucky lying west of the Tennessee river, covering 2250 square miles, was at that time, 30972. Since then it has considerably increased. From the best information I can collect and the most liberal calculations as to those who profess the Christian religion, I cannot ascertain that there are more than 3355 professors, in the entire region; leaving 27,587 yet to be spiritually benefited by the preaching of the gospel. The number of preachers of every name in the same district is but 63. Of that number I am the only Baptist preacher entirely devoted to the ministry; and there are no others thus devoted to the work except 5 or 6 Methodist itinerants. Many of our brethren are bestow-

the great manufacturing section of the United States, and wool will always be a staple article. The manufacture of broadcloths, satins, carpets, &c., will continue to increase as the country increases in population, hence the importance of raising our own wool, and all the varieties too, which the manufacturing interests demand. If our sterile hills are adapted to the habits of the alpacas, their intro-

duction would prove the best use to which they can be put; and heavy profits would inevitably accrue to the owners;

We know a large landholder, residing within a few miles of Hartford, who has already sent to Scotland to make inquiries respecting these sheep, with a view of introducing them into this country; if others would unite in importing a small flock, the investment could hardly fail to prove a profitable one.

Finally, as the work of enlarging

meeting houses, our ministers, our calls is going on, let us not forget the internal improvement is necessary, be-

THE CHRISTIAN SECRETARY.

cloring section of the United States, and be a staple article. The manufacture of curtains, carpets, &c., will continue to increase in population, hence the importance of our own wool, and all the varieties too, to the habits of the slaves, their introduction the best use to which they can be put; would inevitably accrue to the owners. land-holder, residing within a few miles has already sent to Scotland to make in these sheep, with a view of introducing investment could hardly fail in improving spirit be poured upon us from on high."

Let us, then, arise and call upon our God. Let us repent of our sins and return from our wanderings. Let us bring all our tithes into the store-house of the Lord, and prove his promise true. And as we may be gratified with the increase and improvements in our external privileges, let us endeavor to purify our hearts, improve our habits and conduct, that we may be a people holy unto the Lord.

S. B.

Correspondence from Granville.

GRANVILLE, OHIO, July 17th, 1845.

MESSES BURR & SMITH: GENT., I have been favored with attending the annual Commencement of Granville College which took place on the 16th ult., (Yesterday)—And I take pleasure in saying I was highly gratified to meet so large, and respectable a company of the friends of education on this interesting occasion. Among these were Rev. R. E. Pattison, D. D., now President of the Western Baptist Theological Institute at Covington, Ky., Rev. Dr. Robert, Gov. Corwin and Judge Dunlevy, of Lebanon, Ohio Rev. Prof. Stephens of Cincinnati, &c. &c. The Examination preceding the Commencement, was highly creditable to the Teachers and the Students, and fully sustained the high opinion already formed of the tact and talents of the Faculty. Granville College, the state of Ohio, the cause of sound piety and learning, and our country have indeed sustained a sore bereavement in the death of Rev. J. Going, D. D., late President of the Institution;—but lest the interests of the College should thereby suffer, the remaining Faculty have augmented their efforts with the most favorable results, as the Examination and Commencement have fully shown. It was admitted that the thoroughness of the instruction in all the various departments of learning would not suffer in a comparison with any of our Eastern Colleges.

The parts at Commencement were well sustained by the Graduates. The farewell addresses to the Trustees, the Faculty, the Graduating Class—all the members of College—and the citizens of this pleasant village, did great credit to the head and heart of the young Gentleman on whom it devolved to deliver the Valedictory. His allusion to the late venerable President and the moral influence exerted by him and the other members of the Faculty, were peculiarly touching.* Addresses were delivered during the Anniversary before the Missionary Society connected with the College, by Rev. D. Robert, of Lebanon, Ohio—before the Society of Enquiry, Rev. Mr. Wood, of Vicksburg, Miss., and before the Franklin Society, by Rev. Wm. Sym of Springfield, Ohio. Each of the addressees had their excellencies and were listened to by large and attentive audiences. I am happy to learn that Granville College is by the liberality of the friends of sound learning and a pure Theology in the Baptist denomination in Ohio, freed from embarrassment by the payment of its liabilities. Directed by a liberal and intelligent Board of Trustees, and sustained by a laborious and effective Faculty, this institution cannot fail to make a most salutary impression upon the character of the state, and so far as its influence extends, upon the whole West.

I regard the State of Ohio as destined to exert a commanding influence on her sister states in the West. The amplitude of her resources, her capability, from the uniform richness of her soil, for sustaining a dense population throughout the length and breadth of her widely extended domain, connected with the character of her enterprising inhabitants, all indicate her future sway. Granville College situated in the center of the State, and in the midst of a population in an eminent degree appreciating education, having its numerous academies and schools, is certainly destined if the sons of her founders are true to themselves, to bless by her influence not only this state, but to extend that influence far and wide into this great valley.

It is devoutly to be hoped, that a high, and noble standard of intellectual and moral training, will continue to be maintained with increasing power by the supervision of this Institution. At the meeting of the Board of Trustees subsequent to the Commencement Rev. John Pratt was appointed President pro tem. A TRAVELER.

*All the members of the Graduating Class, were professors of religion.

Ealrgeant of Trinity College.

The corner stone of a new college building was laid on the north side of the college chapel, on Wednesday afternoon, 6th inst. When completed, the college building will present a beautiful eastern front, and at the same time afford room for double the number of students that the present building is capable of accommodating.

It sometimes feared (perhaps I had no ministers would like to be enlarged) their continual moving from place to place rather than stay such fears. A more extensive usefulness, and an among the reasons for removal. And much of the pastor of a little obscure to keep a good horse and carriage plain and live cheap, and perhaps own hands to supply the necessities of

to see ministers enlarged and improved work will go on until we shall find to the great apostle to the Gentiles, in until they may with him glory, not in the beauty of their sanctuary, or the baptism; but in their faithful and self-souls.

retary—since it is so much desired by the brethren, I shall not punish myself I assure you. I shall give my voice, for enlargement and improvement.—It should be carried out in every thing paper. Brethren, let us have the See and let the subscription list be enlarged the paper improved; and let us have an

any misapprehension on the subject to say that the paper when enlarged between its present size and that of Boston papers.—ED. SEC.

improvement, too, in promptly paying for it. I think if we will all take it and pay for it, we may have not only the largest but the best religious paper in the state.* And if any Baptists have hitherto been too covetous to take the Secretary, I hope they will expiate their guilt by subscribing for two copies, so as to keep one on file, and circulate the other among their poor neighbors.

Finally, as the work of enlarging and improving our meeting houses, our ministers, our churches and periodicals is going on, let us not forget that a great work of internal improvement is necessary, before the candle of the Lord will again shine round about us. The ways of Zion mourn; her harps are all untuned. And with all our external improvements, we shall sit in darkness "until the spirit be poured upon us from on high."

It was once fashionable among the Baptists of Conn., as well as those of other states, to build their houses of worship between two villages for the purpose of accommodating the inhabitants of both. Thus it was no uncommon thing to meet at a meeting-house "three miles out of town." But this policy has been found by experience to be a bad one, for, like the Litchfield case, such houses are apt to survive the churches, for whose accommodation they were erected. If a good substantial house had been built in the most conspicuous place in the village of Litchfield instead of placing it three miles off, we have no doubt but a flourishing church would have been in existence there at the present time; but it is too late to mourn over past errors, and the only benefit to be derived from such management is the experience which it gives us for the future. In selecting a site for a meeting-house, the most central spot in a village or large town should always be chosen, with as much reference to the expense. People now-a-days are not in the habit of leaving a pleasant village with two or three meeting-houses in it, to walk two, three or four miles into the woods, or on some by untraveled road, for the purpose of finding what they have left at home, viz., a meeting-house and a preacher of the gospel. The same will hold good in larger towns and cities. A meeting-house should be placed in the central or most thickly settled part of it, in a conspicuous position where it will be easy of access. One great object of preaching the gospel is to benefit the unregenerate, and in order to do this it is necessary to place a house where they will be likely to enter it.

Notice.

Rev. Sylvester Barrows has consented to act as agent for the Secretary, and will travel, in a few weeks, through a portion of the state. He is authorized to receive subscriptions, collect funds and transact any other business pertaining to the paper. He will visit the churches on the east side of the river, or such of them as he may deem expedient. It is hoped that the pastors of the churches will aid him as far as practicals in carrying out the object of his visit. The paper is about to be enlarged and otherwise improved, and a somewhat heavy expenditure must necessarily be incurred in order to accomplish these ends, and we look for the friendly co-operation of the pastors throughout the state to enable us to make the improvements without involving ourselves. The question whether a denominational paper shall be published in this state has been repeatedly decided in the affirmative, and the liberal patronage which we have received since our connection with the Secretary has proved satisfactorily that it will be sustained.—But we need the united support of the denomination in order to publish the paper to advantage. We assure our brethren that the more liberal the patronage bestowed upon the paper, the more valuable shall it become. Let us have the united and hearty support of the Baptists throughout the state and we will endeavor to furnish a paper in return that will not be inferior to any of our contemporaries.

REMAINS OF THE LATE REV. ASAHEL NETTLETON, D. D. Consisting of Sermons, Outlines and Plans of Sermons, brief observations on texts of Scripture, and Miscellaneous Remarks. Compiled and prepared for the press by Bennett Tyler, D. D., President and Professor of Christian Theology in the Theological Institute of Connecticut. Hartford: published by Robbins & Smith, of Springfield, Ohio. Each of the addressees had their excellencies and were listened to by large and attentive audiences. I am happy to learn that Granville College is by the liberality of the friends of sound learning and a pure Theology in the Baptist denomination in Ohio, freed from embarrassment by the payment of its liabilities. Directed by a liberal and intelligent Board of Trustees, and sustained by a laborious and effective Faculty, this institution cannot fail to make a most salutary impression upon the character of the state, and so far as its influence extends, upon the whole West.

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NETTLETON WAS IN THE HABIT OF DELIVERING MOST OF HIS SERMONS EXTEMPORE, OR WITH A BRILLIANT PLAN, BEFORE HIM; CONSEQUENTLY HE HAS LEFT BUT FEW OF HIS PRODUCTIONS FOR THE BENEFIT OF POSTERITY; MANY OF HIS MOST POWERFUL SERMONS WERE NEVER COMMITTED TO WRITING AND, FOR THE MOST PART, ARE LOST TO ALL THOSE WHO HEARD THEM. THE EDITOR, HOWEVER, HAS SUCCEEDED IN COLLECTING A NUMBER OF DR. N.'S SERMONS ENTIRE, AND SEVERAL "PLANS OF SERMONS," "BRIEF OBSERVATIONS," &c., WHICH ARE NOW PRESENTED TO THE RELIGIOUS PUBLIC IN THE FORM OF A HANDSOME 12MO. VOLUME OF UPWARDS OF 400 PAGES. IT WOULD BE SUPERFLUOUS TO SAY A WORD IN FAVOR OF DR. NETTLETON AS A SERMONIZER, HIS NAME WILL BE REMEMBERED BY FUTURE GENERATIONS AS ONE OF THE FIRST EVANGELICAL PREACHERS OF THE AGE IN WHICH HE LIVED. THE ONLY SUBJECT OF REGRET IS, THAT HE HAS NOT LEFT MORE OF HIS WORKS FOR THE BENEFIT OF THOSE WHO SHALL COME AFTER HIM, BUT THERE IS ENOUGH IN THE "REMAINS" TO SHOW THE CHARACTER OF THE MAN, AND THE SINGULAR CLEARNESS WITH WHICH HE EXHIBITED THE DOCTRINES OF THE CROSS, AND AS SUCH THEY WILL BE READ WITH ATTENTION BY THOUSANDS.

SELECTED SUMMARY

FOREIGN NEWS.

ARRIVAL OF THE STEAM SHIP GREAT BRITAIN.

SEVEN DAYS LATER FROM EUROPE.

THE ENORMOUS STEAMER, THE GREAT BRITAIN, ARRIVED AT NEW YORK ON SUNDAY AFTERNOON, HAVING MADE THE PASSAGE ACROSS IN 15 DAYS. SHE WAS TELEGRAPHED AT 12 O'CLOCK, AND HER ARRIVAL, SAYS THE TRIBUNE, BROUGHT TO THE HIGHEST PEAK, THE EXCITEMENT THAT HAD BEEN FOR SEVERAL DAYS GATHERING.—SHE FIRED A GUN IN PASSING THE BATTERY, AND LOUD CHEERS WERE SENT UP, BY THE ASSEMBLED THOUSANDS WHO LINED THE SHORE. IT IS REPRESENTED AS A SINGULAR SIGHT, FOR A SABBATH.

THE STEAMER GREAT BRITAIN, TELEGRAPHED YESTERDAY AT NOON, PASSED THE FOOT OF WALL STREET AT THREE O'CLOCK AND TWENTY MINUTES THEREAFTER, HAVING MADE THE PASSAGE ACROSS THE ATLANTIC IN LESS THAN FIFTEEN DAYS RUNNING TIME. SHE LEFT LIVERPOOL AT 4 P.M., 26TH JULY. WESTERLY WINDS PREVAILED NEARLY ALL THE WAY ACROSS. AT TIMES FRESH GALE, URGENT CLOUDS, AND FOR THE LAST THREE OR FOUR DAYS, THICK FOG, RETARDED HER PROGRESS. THE ENGINES WORKED ADMIRABLY ALL THE WAY, AND WERE NEVER STOPPED UNTIL THEY HAD OCCASION TO SOUND ON ST. GEORGE'S BANK. SHE ARRIVED OFF SANDY HOOK AT 1 P.M., 10TH AUGUST.

VARIOUS DESCRIPTIONS HAVE BEEN PUBLISHED, ILLUSTRATIVE OF THE SIZE AND MAGNIFICENCE OF THIS LEVIATHAN OF THE DEEP; BUT WE HAD NO ADEQUATE CONCEPTION OF HER MAGNITUDE, AND THEREFORE DID WE SEE HER CROSSING THE NARROWS, FROM PORT HAMILTON TOWARDS THE OPPOSITE SHORE, WHERE SHE SEEMED TO KNEAD NEARLY ONE-FOURTH OF THE DISTANCE.

THE NEWS IS SATISFACTORY, BUT OF NO GREAT MOMENT. THE COTTON MARKET WAS FIRM. THE SALES WERE LARGE, AT PREVIOUSLY REPORTED PRICES.

COMMERCIAL.

THE LAST TWO OR THREE DAYS HAVE WITNESSED LESS ACTIVITY IN THE COTTON MARKET, BUT PRICES REMAIN AS PREVIOUSLY, WITH AN IMPROVEMENT IN PERMANS TO THE EXTENT OF A FARTHING PER LB.

THE SALES OF THE WEEK SHOW THE RESPECTABLE AMOUNT OF 48,780 BAGS, AN AVERAGE OF MORE THAN 8,000 BAGS DAILY.

10,300 AMERICAN, 350 EGYPTIAN, AND 1400 SURAT, HAVE BEEN TAKEN ON SPECULATION. DEALERS ARE GRADUALLY INCREASING THEIR STOCKS FROM A GROWING CONVICTION, DOUBTFUL, THAT THE MARKET HAS SEEN THE LOWEST FIGURE, AND THAT THE CHEERING PROSPECTS OF THE COUNTRY MAY INDUCE A RISE. THEY

ARE ALL IN SPLENDOR, DOUBTFUL RIVALLING, IF NOT TRANSCENDING OXFORD ITSELF.

A Meeting-House without a Church.

ALTHOUGH LITCHFIELD, (CT.) HAS NO BAPTIST CHURCH, I WAS INTERESTED TO FIND THAT IT HAD A BAPTIST MEETING-HOUSE, AND BEFORE I LEFT I HAD THE PLEASURE OF LOOKING UPON THIS UNEXPECTED RELIC OF OTHER DAYS. IT STANDS QUITE BY ITSELF, SOME THREE MILES EAST OF THE VILLAGE, A PLAIN BUT RESPECTABLE CHAPEL IN ITS DAY, WHOSE WINDOWS EVEN NOW ARE NOT ALL BROKEN,

AND WHOSE PULPIT HANGS MID AIR UNHARMED.—CHRISTIAN REFECTOR.

IT IS ANY WONDER, THAT THE CORRESPONDENT OF THE REFECTOR, WAS NOT ABLE TO FIND A BAPTIST CHURCH IN THE VILLAGE OF LITCHFIELD, WHEN THE MEETING-HOUSE WAS LOCATED THREE MILES OUT OF TOWN? THIS CIRCUMSTANCE REMINDS US OF AN ADVERTISEMENT WHICH APPEARED SEVERAL YEARS SINCE IN THE BANNER AND PIONEER WHEN UNDER THE CARE OF OUR WORTHY AND FAIR BROTHER J. M. PECK.

"FOUR—ON THE 3D INST., IN THE WOODS, ABOUT NINE MILES BELOW LITCHFIELD, A MEETING-HOUSE, SUPPOSED TO HAVE STRAYED AWAY IN SEARCH OF A CONGREGATION. AS IT STANDS 'ALONE IN ALL ITS GLORY' AND DISTANT FROM ANY HABITATION, THE FINDER CONSIDERS IT HIS DUTY TO ADVISE AND INFORM THE OWNER OF ITS WHEREABOUTS.—BAPTIST RECORD."

IT WAS ONCE FASHIONABLE AMONG THE BAPTISTS OF CONN., AS WELL AS THOSE OF OTHER STATES, TO BUILD THEIR HOUSES OF WORSHIP BETWEEN TWO VILLAGES FOR THE PURPOSE OF ACCOMMODATING THE INHABITANTS OF BOTH. THUS IT WAS NO UNCOMMON THING TO MEET AT A MEETING-HOUSE "THREE MILES OUT OF TOWN." BUT THIS POLICY HAS BEEN FOUND BY EXPERIENCE TO BE A BAD ONE, FOR, LIKE THE LITCHFIELD CASE, SUCH HOUSES ARE APT TO SURVIVE THE CHURCHES, FOR WHOM ACCOMMODATION THEY WERE ERECTED. IF A GOOD SUBSTANTIAL HOUSE HAD BEEN BUILT IN THE MOST CONSPICUOUS PLACE IN THE VILLAGE OF LITCHFIELD INSTEAD OF PLACING IT THREE MILES OFF, WE HAVE NO DOUBT BUT A FLOURISHING CHURCH WOULD HAVE BEEN IN EXISTENCE THERE AT THE PRESENT TIME; BUT IT IS TOO LATE TO MOURN OVER PAST ERRORS, AND THE ONLY BENEFIT TO BE DERIVED FROM SUCH MANAGEMENT IS THE EXPERIENCE WHICH IT GIVES US FOR THE FUTURE. IN SELECTING A SITE FOR A MEETING-HOUSE, THE MOST CENTRAL SPOT IN A VILLAGE OR LARGE TOWN SHOULD ALWAYS BE CHOSEN, WITH AS MUCH REFERENCE TO THE EXPENSE. PEOPLE NOW-A-DAYS ARE NOT IN THE HABIT OF LEAVING A PLEASANT VILLAGE WITH TWO OR THREE MEETING-HOUSES IN IT, TO WALK TWO, THREE OR FOUR MILES INTO THE WOODS, OR ON SOME BY UNTRAVELED ROAD, FOR THE PURPOSE OF FINDING WHAT THEY HAVE LEFT AT HOME, VIZ., A MEETING-HOUSE AND A PREACHER OF THE GOSPEL. THE SAME WILL HOLD GOOD IN LARGER TOWNS AND CITIES. A MEETING-HOUSE SHOULD BE PLACED IN THE CENTRAL OR MOST THICKLY SETTLED PART OF IT, IN A CONSPICUOUS POSITION WHERE IT WILL BE EASY OF ACCESS. ONE GREAT OBJECT OF PREACHING THE GOSPEL IS TO BENEFIT THE UNREGENERATE, AND IN ORDER TO DO THIS IT IS NECESSARY TO PLACE A HOUSE WHERE THEY WILL BE LIKELY TO ENTER IT.

SEEM DETERMINED TO TAKE ADVANTAGE OF ANY CONTINGENCY WHICH MAY ARISE. IN THE MANUFACTURING DISTRICTS, TRADE, ALTHOUGH NOT BRISK, CAN HARDLY BE SAID TO HAVE FADED OFF. THE DEMAND FOR YARN EXCEEDS THE SUPPLY. THE ACCOUNTS BY THE LAST OVERLAND MAIL PRESENT NOTHING STRIKING, IF WE EXCEPT A TRIFLING EMBEAT IN THE STREETS OF CANTON, BETWEEN A PARTY OF ENGLISHMEN, AMONG THEM MR. JACKSON, THE VICE CONSUL. THE BRITISH REPRESENTATIVE, MR. DAVIES, WHO HAS SUCCEEDED SIR HENRY POTTERING, MADE A STRONG REPRESENTATION OF THE CIRCUMSTANCES TO THE CIVIL AUTHORITIES.

"IN CORN THERE IS LITTLE DOING IN THE WAY OF SPECULATION, ALTHOUGH THE ANXIETY ABOUT THE COMING HARVEST CONTINUES TO INCREASE."

THE PROVISION TRADE IS IMPROVING. IRISH BUTTER HAS ADVANCED NEARLY 9% ON ITS PREVIOUS DESCRIPTIONS. THIS IS CAUSED TO SOME EXTENT BY THE MARKET BEING SO BARE OF AMERICAN STOCK. NEW CHESHIRE AND GLOUCESTER CHEESE RATES FROM 45 TO 56% PER CWT., ACCORDING TO QUALITY.

AMERICAN SECURITIES CONTINUE TO LOOK UP.

THE PRODUCE MARKETS GENERALLY CONTINUE STEADY, WITH AN UPWARD TREND.

Conflagration at Smyrna.

THE FOLLOWING DETAILS ARE TAKEN FROM A PRIVATE LETTER, DA. SMYRNA, JULY 9, 1845.—

"SMYRNA IS AGAIN IN MISERY AND RUIN; A LARGER AND MORE FEARFUL CONFLAGRATION THAN THE LAST OCCURRED ON THE EVE OF THE 3D INST., CONTINUED VIOLENTLY FOR TWELVE OR FIFTEEN HOURS, AND UPWARDS OF TWO DAYS IN BURNING EMBERS AND SIDE FIRES. EVEN UP TO YESTERDAY, HERE AND THERE MAGAZINES AND STONE BUILDINGS WERE BURNING—SOME FROM BEING OPENED TOO SOON, WHEN THE HEATED AIR BURST INTO A FLAME. IT BEGAN IN THE CENTER OF THE TOWN, AIDED BY A FURIOUS NORTH WIND, (WHICH AFTERWARDS CHANGED), DESTROYING EVERYTHING RIGHT AND LEFT, AND FOR A CIRCUMFERENCE, I CALCULATE, OF AT LEAST A MILE AND A HALF. THE TOWN HALF SIDE OF FRANK ST. WAS CONSUMED, AND THEN RIGHT AWAY TO OUR EXIT OUT OF TOWN TO BOUTIQUES."

"THE FIRE SKIRTED THE JEWA'S QUARTER—BURNING SOME HOUSES—AND THEN SPREAD TO THE GRAND VIZIER KHAN, AND UP TO THE BAZZARS. SHOEMAKER-LANE IS ALL BURNED, AND ROUND ABOUT ST. GEORGE'S AS IN THE FORMER FIRE. THE THREE CORNERS, ATKINSON'S MALTASS, &c., ARE SAVED."

"GREAT ASSISTANCE WAS GIVEN BY THE AUSTRIAN CORPS AND FRENCH BRIG IN PORT. THE ENGLISH MEN-OF-WAR WERE UNLUCKILY ABSENT. SOME 50 OR 60 MEN MAY HAVE LOST THEIR LIVES."

"THE ARMENIANS ARE COMPLETELY RUINED, AND HOW BUSY, WITH REFERENCE TO OLD ENGAGEMENTS, WILL GET ON I DON'T KNOW, THOUGH NOT MUCH MERCHANTABILITY HAS BEEN LOST—MANUFACTURES TO £10,000; VALONIA PERHAPS AS MUCH. A FIRE IN THIS COUNTRY IS FATAL. MANY THOUSANDS ARE COMPELLED TO LIVE OUT IN THE OPEN AIR IN THE GARDENS, FEED BY CHARITY, AND THEY MUST BE FOR SOME TIME, AND THE FIRST DAY IS OFTEN THE BIGGEST."

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THE CHRISTIAN SECRETARY.

Poetry.

THE MORAL WARFARE.

By J. O. WHITTIER.

When Freedom, on her natal day,
Within her war-rocked cradle lay,
An iron race around her stood,
Baptized her infant brow in blood;
And thro' the storm which round her swept,
Their constant ward and watching kept.

Then where quiet herbs repose,
The roar of battle still rose,
And brethren of a common tongue,
To mortal strife as tigers sprung;
And every gift on Freedom's shrine.
Was man for beast and blood for wine!

Our fathers to their graves have gone;
Their spirits past—their triumph won.
But stern trials wait the race
Which rises in their honored place—
A MORAL WARFARE with the crime
And folly of an evil time.

So let it be! In God's own might
We gird us for the coming fight;
And strong is He whose cause is ours
In conflict with unholly powers.
We grasp the weapons He has given,
To Light, and Truth, and love of Heaven!

From the Mother's Magazine.
LINES ON THE DEATH OF AN INFANT.

By Mrs. E. L. SCHERMERHORN.

Thou canst not come to me,

Thou senseless one and pure!

Thy cherub form can be

Earth's habitation no more;

Nor will the spirit leave its home,

Or earth's dark wilderness to roam.

Thou wert to me a dream

Of loveliness and light,

Fair bud! How did I dream

Thine opening would be bright!

On earth, it has not blent mine eyes,

But fairest bloom in Paradise.

My only one!—my pride!—

Sweet center of my love!

I hop'd thy feet to guide;

To realms of light above;

The world's rough path thou hast not trod,

Removed at once from earth to God.

Life's sorrows had not drawn

From thee one bitter sigh;

Fal'd thy cheek's bright dawn,

Or dimm'd thy beaming eye.

How calmly sweet those young orbs slept,

Whilst bitter tears thy mother's wept!

Mortal! without the strife

Mortality must know;

Heir of immortal life!

Ere tasting mortal wo—

How blest a boon to thee was given:

A moment here—eternal life in heaven!

Thou canst not come to me,

But oh! how sweet the thought!

I yet may go to thee,

Since heaven for man is bought;

Yes—let this thought console my heart,

I may be yet where with the blest thou art.

Miscellaneous.

"I LIVE BETWEEN HOPE AND FEAR."

That must be a life of torture. A state of doubtful apprehension in a case of importance, is a state of disquietude. Betwixt hope and fear. You mean by this, I suppose, that sometimes you are a Christian, and sometimes you fear you are not. Well, the sinner sometimes hopes he shall be a Christian, and again fears that he shall not. Living betwixt hope and fear. What, when the Christian's hope is like an anchor to the soul?—And that too when it is founded in grace?" And also when "he who has this hope purifies himself?" What do you fear? Is it that you are not a Christian? Then deny yourself and take up your daily cross and follow Christ, and you will be a Christian. Do you fear that you have not been truly converted? What does this arise from? You not living as you should, a want of faith in God, or both? Who chooses the road you walk in? Is it not yourself? Can you not believe to the salvation of your soul, as well as others? But still you say you live between hope and fear.—Fear hath torment. Is this walking in wisdom's ways, and rejoicing in the Lord always? Should we not fear? We should fear God and keep his commandments." We should fear sin and its consequences. We should fear lest a promise being given to us should not be fulfilled. After we had worked off his sin, we should fear to offend God, because we love him. If you believed God as you believe your good neighbor when he promises you any thing, you would call upon God without any fear; and believe that he would take care of you and make you holy here and happy hereafter. Don't live between hope and fear when perfect love casts out all fear. Don't live in a backslidden state, and indulge in sin and gratify self and the devil, and hope you are a Christian. If you hope to-day and fear to-morrow, is it because you are better one day than you are another, or is it because you deserve yourself one day in hoping and the fear is to-morrow that this will not do, or is it because religion is so changeable as to blaze one day and go out the next, or is it because when you are justified in hoping to-day, you are sinful in fearing to-morrow?—Morning Star.

TEMPERANCE.

There is a great interest felt on the subject of temperance in Paterson, N. J. The clergy, with the substantial people, are coming up with good spirit to the work, determined, if possible, to root the traffick out of the place, and have it become a peaceable and orderly place. Several speakers have been over from this city. Mr. Quin, of the Catholic church, administered the pledge to 300 members of his church in one day; and there are nearly 10,000 names enrolled in that place. It is stated that Mr. Jacob Markley has, at much sacrifice of time and money, opened an extensive teetotal establishment at Harrisburg,

Pa., which is highly recommended by the Sons of Temperance in that place.

The friends of total abstinence in Washington city are steadily pursuing their labor in the great moral reformation they are trying to effect. During the last month the cause has been advocated with increased ardor, and the result has been highly gratifying. Upwards of 300 additional names have been added to the pledge, and new associations, founded on total abstinence principles, have been formed in various parts of the city.

An interesting letter is published in the Journal from Germany. All the German societies at Hamburg have adopted the total abstinence pledge, 800 German physicians, in addition to a large number pledged, have expressed themselves in favor of total abstinence. Rev. Mr. Seling, an efficient friend of the cause, has preached within 18 months, besides sundry assemblies in Protestant sections of the country, in 70 Catho-churches; in consequence of which, 30,000 men, over 20,000 women, and more than 20,000 scholars, took the pledge of total abstinence. The number of societies in Germany increased within 18 months from 450 up to 730, and probably yet more, not including in this estimate Upper Silesia and Posna. In Upper Silesia, where the evil was not less great than formerly in Ireland, Father Stephen Bezzawski began a temperance movement; and already 300,000 men and women have taken the pledge, partly through him, partly through other clergymen. By Upper Silesia the Grand Duke of Posna has been so electrified, that there the entire Catholic clergy rose for it, like one man, preaching from all pulpits the abstinence, and already 100,000 have given their pledge.—*Evangelist.*

SABBATH KEEPING.

We gladly learn that the two morning trains between New York and Philadelphia, will be discontinued. At the late meeting of the Board, Mr. J. R. Thompson made a motion to that effect and it was carried. It now rests with the Postmaster General to say whether he will consent to the suspension of the morning mail in accordance with the resolution, and if so, the trains will be stopped.

From the report of the Sabbath Association of Pittsburgh, Pa., we gather the following items:

That the Legislature, at the commencement of the present session, passed a resolution, on many occasions fruitlessly tried before, to close the doors of the houses on the Sabbath.

That the practice which had obtained among the printers of laboring on the Sabbath, had ceased altogether.

That they had distributed about five hundred copies of the "Permanent Sabbath Documents," principally in the borough of Harrisburgh, and that they designed to extend the distribution thro' the county.

That the ministers of the place had preached in rotation on the sanctification of the Sabbath—the meetings were numerously attended, and the sermons listened to with deep interest—that there is a much higher tone of public sentiment on this subject now, than there was a few years since; our churches are better filled—less secular business is done—there is less idling and walking for amusement—and greater quietness prevails over the town during the sacred hours of the Sabbath.—*Ib.*

BAPTISM UNDER RESERVATION.—In a Confession of Faith published by one of the German communities which have embraced the reform principles of ROMAN, the following article occurs:—

"Baptism is the sign of reception into the Christian society; it is administered to children under the reservation of their confirming the confession of faith at the years of maturity."

This is a new idea. We have heard of baptism on profession; but baptism under reservation is quite a novelty. ROMAN must carry the reform a little farther, and reserve baptism altogether till "years of maturity" are attained. That would be an apostolic movement.—*Montreal Register.*

From the Commercial Advertiser.

THE SEA CAPTAIN REBUKED.

Recently a crew returned to New York from a pleasant voyage to the Mediterranean. The com-mander made it his daily study and effort to keep Divine commandments, and endeavor, both by precept and example, to lead his men to do the same.

After being in New York a few days some of this crew wished to ship again. Their old cap-tain not being ready, they sought a new one in another ship, and went on board to complete an engagement partially made. As they stepped on board, some incident aside from them provoked the captain and brought out a thunderstorm of oaths. The sailors looked on with astonishment. After he had worked off his steam so as to be safely approached, they gathered around him, and said, "Captain we've concluded not to go in this ship." Why not? he inquired. "We choose not." Why choose not, don't the wages suit you?" Yes, that's well enough." Then why not go with me?" Captain, said they firmly, "we can't go with a man that swears so."

It was a word fitly spoken. Let all sailors imitate these, and the shipmasters who have not

principle enough to abstain from taking the name of God in vain will be deterred from this foolish

and inexcusable practice, by the very presence of

men who are morally their superiors; and the old proverb, "he swears like a sailor," will pass away.

THE QUEBEC FIRES.—The last Montreal Hor-al contained a map of Quebec, showing the dis-trict destroyed by the two great fires. It is frightful to look at. Nearly three quarters of a fine town are now a blackened heap of ruins. The particulars of the destruction caused by the two

fires are as follows:—

Streets destroyed. Houses burnt. Blown up.

On 28th May, 38 1630 2

On 28th June, 33 1302 13

— — —

Total, 71 2932 15

The population rendered destitute by the two

fires is estimated at not less than 20,000 souls.

If compared with other calamities of a like na-ture, says the Herald, we suspect that Quebec has

suffered more proportionally than any other city

of which we have any account.

In the great fire of London, in 1666, there were 13,200 houses burnt, and property amounting to £10,720,500 destroyed. In the fire in Hamburg in May, 1842, the property destroyed was estimated at about £4,000,000, the number of houses burnt we do not recollect, but it was sta-tuted at the time that 30,000 persons out of a popula-tion of 150,000 were rendered houseless.

In Quebec the whole population did not exceed 35,000 before the fire, and the loss of property cannot be less than £1,250,000.

tenance was daguerreotyped on my memory, and when I saw, a month or two since, in New York, Henry Inman's fine portrait of him, the man himself seemed as though he had voyaged across the Atlantic, and was standing before me.

His head was thinly covered with a short, and slightly curling grey hair; the forehead was ex-tremely well shaped, exhibiting more breadth than height—his eyes were large, and of a greyish blue color, the nose short and thick, and the mouth hard in outline, and with rather a "downward drag austere" at the angles. The brow was plow-ed with many lines—the inner angles of the eye-brows terminating in deep perpendicular grooves. The cheek bones were very high and prominent; taking the face altogether, it had a somewhat heavy appearance. But soon after he had named his text, and had fairly warmed up to his subject, the dull grey eyes flashed, the bushy eyebrows rose and fell, the mouth assumed a hundred dif-ferent shapes, and his teeth glistened between his parted lips, he seemed to labor with the strength of a giant to unravel the mysteries of his theme. He appeared, in argument to take his subject and tear it asunder, piecemeal. At times his vehemence was such that to Southern ears his broad, very broad, harsh Scotch dialect rendered many of his remarks quite unintelligible. How grand was that discourse! No one could have looked on and heard Chalmers, without feeling that he was in the presence of one of the giants of mind."

GETTING A PLACE AT THE FIRE.—Every body has read the anecdote of Dr. Franklin, who, when travelling upon a raw and gusty day, stopped at a tavern, and found the bar-room fire entirely pre-occupied by a set of village loafers, who would not budge an inch in the way of civility to a stranger. He called for a peck of oysters for his horse; and while the unmannerly cubs all went to the stable to witness the novel spectacle of a horse eating oysters, the doctor selected a com-fortable place at the fire, "to roast his oysters, and to warm himself." Of course the horse didn't eat the oysters, but the doctor did. About as good a story is told in the Spirit of the Times, of a certain captain in the recruiting service at the West, where were a lot of loungers, and no one offered him a seat. Knowing every thing about the grocery, he went behind the counter, and seizing a keg marked "powder," threw it upon the fire, ex-claiming, "Gentlemen, it's my opinion that we've lived long enough." The way they evacuated the premises wasn't slow. Of course, the keg was empty.

A WORD OR TWO ON SHEEP RAISING.

By way of variety we wish to say a word or two to our readers upon the raising of sheep, and particularly upon a branch of the business which though profitable and pleasant abroad, has not attracted the particular attention of any of our people at home.

A stroke of palsy prostrated his strength and deprived him of the power of speech. His chil-dren gathered around, but their sympathy was all they could give. In a few days his speech was partially restored, but no hope was entertained of his recovery.

To the question, "Have you made your peace with God?" the broken reply was, "I am afraid not."

He was not a professor of religion. He had read his Bible daily. He was seldom without reli-gious impressions. He always attended when special means of grace were used. But he had never sought first the kingdom of God. He was willing to do many things, but not to do the thing which God commanded. He was not wil-ling to give up all for Christ.

God waited long with him. His children plead-ed with him to secure his salvation. Nearly all who had been his companions in youth were cut down before him.

For several years before his death he was relieved from all the labors and cares of business.—He had nothing to do but to make his peace with God; yet when death knocked at the door, he was not ready.

What a sad spectacle! Four score years of un-repentant sins! God about to be met and no assurance that he is not an enemy! Aged sin-ner! take warning. Do not spend life's last hours that when friends shall surround your death-bed, and ask if your peace is made with God, you shall be constrained to answer, "I am afraid not."—*Mother's Mag.*

There is a common desire among men, to learn something concerning the personal qualities of those, whose names have been much before the world. The following not very flattering portrait of Dr. Pusey was drawn by the correspondent of the Boston Atlas.—*Rel. Herald.*

DR. PUSEY.

"After dining in the great hall of Christ Church College, I proceeded to the chapel where Dr. Pusey was to officiate. It was crowded to excess, in consequence of the interest attached to the preacher, who was the acknowledged leader of the new movement. The liturgy having been read, Dr. Pusey, habited in a white surplice, walked down the aisle toward the pulpit, and, as he passed close by the pew where I was stationed, I had an excellent opportunity of observing him.

His personal appearance was any thing but that of one who was universally acknowledged to be the leader of a powerful and increasing party in the church—party which at one time threw off a moral convulsion, the effects of which are still felt. He was small in stature, and attenu-ated in frame and feature. His profile was more striking than his front face, the nose being very large and prominent. As he paced the aisle very slowly, with his eyes fixed on the pavement, the lips compressed, and his thin, sallow cheeks dis-playing hollows, and his thin brow lines, which thought had prematurely planted there, he presented the appearance of an ascetic—of a monk suddenly trans-formed into a clergyman of the Church of England; for in his person he displayed all the austere sanctity of the one, while his canonicals sufficiently indicated his position as the other.

His style of preaching was cold, tame and spirit-less. One of the solemn, stony, monumental men, who reclined in their niches, with hands, palm to palm, reverently placed on their breasts, might have arisen from his cold couch, gone into the pulpit, delivered such another sermon, and made, leaving the supernaturalness of the matter entirely out of the question, just about as great a sensation. His tones were feeble and harsh, and if his cold, dull greyish eyes did at times light up, the effect was but as that produced by the lu-minous mists which are seen in dark morasses, flickering, but not illuminating. Of the graces of oratory there were literally none—no harmonious combination of sound with sentiment. The sermon was coldly monotonous, and when, to my inexpressible relief, it terminated, I could not help muttering to myself, 'And can this be the head of the Puseyite school?'

It was a word fitly spoken. Let all sailors imitate these, and the shipmasters who have not

principle enough to abstain from taking the name of God in vain will be deterred from this foolish